





Division I

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Biography.

MEMOIR OF REV. ROBERT HALL,

OF ARNSBY, (ENG.)

Father of the Rev. Robert Hall of Leicester.

(Concluded from p. 44, last No.)

MR. HALL was justly and highly prized by his brethren in the ministry, especially those who belonged to the Baptist Association, (consisting principally of churches in Leicestershire and Northamptonshire,) which he was greatly instrumental in forming. And several of their annual letters, on the most important articles, were written by this excellent man. None of them have been more deservedly esteemed than that which he wrote in the midst of his most heavy affliction, viz. in the year 1776, upon the DOCTRINE OF THE TRINITY. The letter being much approved by many of different denominations, a second edition was called for, and printed on a larger type, to which, by the desire of Mr. Ryland, jun. he annexed, *Some Thoughts on the causes of Salvation and Damnation*, in answer to Mr. Fletcher of Madely.

In the year 1779, at the Association at Northampton, Mr Hall delivered a discourse from *Isa lvii. 14. Cust ye up, cust ye up, prepare the way, take up the stumbling-block out of the way of my people.* This sermon he was earnestly desired to

print, with such circumstantial alterations or enlargements as he might judge proper. It was published by subscription in 1781, under the title of *HELP TO ZION'S TRAVELLERS: Being an attempt to remove various stumbling-blocks out of the way, relating to doctrinal, experimental and practical religion.*— This little volume, which principally contains a vindication of the genuine doctrines of grace, from the objections of Socinians, Sabelians, Arminians, and Antinomians, has met with considerable approbation, from godly, judicious, and learned men of various denominations.

In December, 1783, he had a very narrow escape from being smothered in the snow; of which he gave a very affecting account, in a letter dated January 15, 1784, and then closed it with these sweet lines: "———Since I saw you, I have had more pleasure in my work, than has been common with me. Indeed (but I beg you not to mention a word of it to any one,) I have had the most blessed half year in my soul, that I remember ever to have enjoyed. The an-

proach of Sabbaths has been pleasurable to me; my work a sweet reward; and the worship of God in general attended with meltings of heart, and solemn joy. I have thought, though a poor creature as ever crawled, yet I would not, on the whole, if I could, exchange my relative connexion with Christ, and consequential state, with an angel. Yet I tremble while I thus speak. I would not vaunt, and I dread desertion: but I make free with you, and entreat you to regard the prohibition above. I am, dear brother, yours in love and affection, sincere and fervent, *Robt. Hall.*

In the beginning of 1788, his valuable life seemed twice exposed to imminent danger, from very trivial accidents. First, by a slight prick in his finger brought on a mortification, which was stopped with difficulty, and the loss of its first joint. A few months afterwards he seemed in equal danger from a slight friction in another part, which for several weeks caused an alarming inflammation on the right side of his head, about the temples, and behind the ear. Nor was he sufficiently recovered by the Association, May 27, to be able to attend it, though held so near as Kettering: but he sent the circular letter which he had been desired to draw up, and which was approved and ordered for the press. This letter principally treated on the *evil of sin*, and the *dignity of Christ*; and was meant to fortify the churches against every temptation to desert the doctrines of *Christ's infinite dignity and invaluable atonement*. These principles occupied a first place in his heart; they were his daily bread; it was under their influence that he ripened so much as he did in humility, heavenly-mindedness, and joy in God. *The dear and adorable Redeemer*, as he used to express himself, was his life in this world, and his hope for that to come.

When this letter was printed,

his absence and illness was notified to the churches, and their prayers desired for his valuable life: and God granted that which they requested for near three years longer.—The Association at Spaulding, in 1789, was too distant for him to attend, but his letter on *Communion with God*, was that year printed, which proved the last of his remains from the press. But in 1790 he attended the Association at Olney, where he preached from Acts xx. 24. *But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.* This was the last time he was employed on a public occasion in his own connection.

Meanwhile his spasms, or fits of the cramp, returned frequently, and often with great violence. In his last letter to his son-in-law, Mr. Isaac James, of Bristol, dated Feb. 4, 1791, he thus writes. “In point of health, when my fits are off, I am as well almost as I could wish; and as to my state generally, rather happy in my mind.

The gospel bears my spirits up,  
A faithful and unchanging God  
Lays the foundation of my hope,  
In oaths, and promises, and blood.

This verse often is, and long has been, precious to me. I have you all more in remembrance than ever. May the Lord say to each, *Thou shalt not be forgotten of me.*”

Feb. 17, 1791, he wrote to his old and intimate friend Mr. Evans, of Northampton. The following remarkable passages, I have extracted from that letter.—“As to myself, as I write to a dear friend, I may use a little freedom. You know I have had many things to crush my natural spirits, and often think, perhaps it was well for me they were broken down in early life. I have long groaned, being burdened, till a low, timorous, pen-sive frame of mind, became habitual: what you say of your useful-

ness, affects me to tears. I hope the Lord has made me useful, (and so he has you) but that never was to me a sufficient proof of his approbation. He will call, comfort, and nourish his own, though the instrument be only a nurse for a time, yea, worse, a black unclean raven. Many and many a day and year have I spent habitually bemoaning myself, *Surely I am more brutish than any man*, &c. I have often dreaded and hung back from the Lord's work, perhaps to the dishonour of his name and the discouragement of my friends, particularly young ministers; which I lament now, as such opportunities are over with me. Yet the Lord has been ever kind to timorous, distrustful, ungrateful me. I have always dreaded long life, having a shattered memory at best, and apprehending that under natural decays, I should be useless indeed; nay, worse, a cumberer of the ground. But, dear brother, I mention it for your encouragement, though I dread saying too much, or that you should think I am more favoured than I really am; yet, I say, I may venture to mention to you, that hitherto my fears have not been verified. I trust the Lord is with me rather more than heretofore; and the word seems blest to some, if not to many. We are well attended, in bad weather excepted; and at evening meetings still more and more. But sometimes I preach with much difficulty, and Lord's day was fortnight did not at all, having a fit on me from morning to night. I have many that are soon got off, but several have baffled all means of late; at least for a long time. The few last have been very different from what they used to be. My head has not been affected, nor breast in much pain: but I have been very sick, and inclined to swoonings. I have been generally very happy in my mind. Last Lord's day night had a very severe fit, though but of four hours continuance. They called my son

John out of bed. I was happy beyond expression in my mind. It was a night of sorrow deluged with joy. What my dear wife and son, &c. feared, that I in a measure longed for. I say in a measure, because, though greatly afflicted, yet my comforts were so much superior, that I thought, and said, I cared not how long I lived, though I had fits every day, if the Lord continued me his heart-melting, heart-strengthening presence. I had general pain all over, but I could not forbear saying, Pain was pleasant, and sickness sweet, when the Lord is near. I thought of you, brother Ryland, &c. with great delight; and that if the Lord spared me, I would write a few lines on God's behalf, viz. to request you not to dread any thing but sin. I am sure the Lord can make you most happy, when afflictions are most heavy. He has really done so to me, poor me; and if so, can you distrust? One time (a while ago) those words, Fear not, worm Jacob, &c. were so much to me, that I told the Lord it was enough, I wished, I wanted no more. But last Lord's day night my cup ran over. O take care, dear brother, and never dishonour God, as I have done, by slavishly dreading old age, sore diseases, devils, or death. But here it becomes me to stop; I am yet in the body, having an evil heart; I know not how I may be yet, I therefore almost repent I have written what I have. However, I must and will say, truly the Lord is good, and if he be with me, I will fear no evil, &c.

"After all, I know not the day of my death. The Lord may spare me to drag on for years. But none of these things move me, so that I may, be it when it will, finish my course with joy."

Mr. Hall had been going through the Epistle to the Hebrews in an expository lecture on the Lord's day evening; the last lecture was upon Heb. vi. 12. *That ye be not slothful, but followers of them*

who through faith and patience inherit the promises.

On the Lord's day wherein he was taken to rest, he appeared very well in the morning, and went into the meeting at the usual time, and preached from John iv. 10. *If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink; thou wouldst have asked of him, and he would have given thee LIVING WATER.* It was a pleasing circumstance to some, that this subject led him to mention, what they had never been told before, the first text he preached from at Arnsby, which was in Prov. xxv. 25. *As cold waters to a thirsty soul, so is good news from a far country.* Many thought that he spoke with uncommon vigour, beyond what they remembered for many years. He gave out at the close, 168th Hymn of Rippon's Selection. *The fountain of CHRIST, LORD help us to sing, &c.* He afterwards ate his dinner as usual, and then lay down for a while, and slept soundly. About five he arose, as well, or rather better than usual. About six o'clock he retired into the little parlour, and staid about half an hour; when he came out again, Mrs. Hall first perceived him to be indisposed. He asked for some camomile tea, being very sick, and complained of a violent pain in his breast, though his sickness rather abated. A friend coming in to see how he did, he seemed at first not disposed to say much, but wished him good night, when he was going away; and presently, as if he suddenly recollected himself, he called him back, and said, "Friend Looms, fear nothing: do not be afraid of trouble, trials, nor even death; if the Lord is but with you, you will do." This he said, in a very animated manner, and with a cheerful tone of voice, and then wished him good night again. To two others of his people he signified that he was not much inclined to try fresh medicines, "But," added he, "I

have not lived so long in the world as to be weary of it, nor am I afraid to die. I don't care whether I live or die."—About eight o'clock he wished to go into the little parlour. Mrs. Hall took the candle to go before and light him, and his friends Palmer and Vice took hold of him as he got up, to lead him along more safely; when he said, "*I shall swoon;*" and sunk down to the ground, and expired without a groan or struggle.

On the Thursday afternoon following, his remains were committed to the grave; at which an oration was made by Mr. Fuller; the funeral sermon was preached by Mr. Ryland, junior, in the yard, which adjoins both to the meeting and dwelling house, (the concourse of people being too great to be contained in the place of worship,) from the text mentioned before, "*It is finished.*"

A letter from a friend, who had been intimately acquainted with Mr. Hall for many years, containing a just delineation of his character, is inserted more for the imitation of the living, than for the honouring of the dead; those who were most intimately acquainted with him, will avouch it to contain the words of truth and soberness.

"The distinguished talents of our dear deceased friend, will long live in the remembrance of all who knew him. His advantages of education were extremely small, but possessing from his infancy a contemplative cast of mind, and an habit of patient thinking, he laid in a large stock of useful knowledge. In the character of a minister of the gospel, there have been but few more generally esteemed. Attentive only to the improvement of his hearers, he forgot himself, and appeared entirely absorbed in his subject. Though he was unacquainted with the graces of oratory, and the embellishments of language, scarce any man spoke with a more striking and visible effect. From nature he derived a



large share of sensibility, and as he excelled at the same time in taking a profound and comprehensive view of a subject, the understanding and affections of his hearers were equally interested in his discourses, which generally flowed in a stream of argument and pathos. From a natural diffidence of temper, heightened by a consciousness of his want of education, he often ascended the pulpit with tremor; but as soon as this subsided, he generally led his hearers, step by step, into a large field of serious and manly thinking, kindling as he advanced, and expatiating with increasing energy and conviction till the subject was exhausted. His eminent piety lent a peculiar unction to the sentiments he delivered, led him to seize the most interesting views of every subject, and turned topics, which in the hands of others would have furnished barren speculation only, into materials for devotion and prayer. He appeared to the greatest advantage upon subjects where the faculties of most men fail them, for the natural element of his mind was greatness. At times he seemed to labour with conceptions too big for his utterance, and if any obscurity ever pervaded his discourses, it must be traced to this source, the disproportion of his language to the vastness of his conceptions. He had great force without ornament, and grandeur without correctness. His ministry in the hands of God was effectual to the conversion of great numbers; and in this particular he was distinguished in a manner not very common, for the last years of his life were the most successful. But it was not only in the pulpit that he shone; in his private sphere of action as a Christian, his virtues were not less distinguished than his talents as a minister. Deep devotion and unaffected humility entered far into this part of his character. Few men have passed through greater vicissitudes of life than the deceas-

ed, and perhaps in each of them no man preserved with a more inviolable consistency the character of a Christian. He was very early introduced into the school of affliction, and the greater part of his subsequent life was distinguished by an uncommon succession of trials and distresses. On his first entrance on the ministry, his fortitude was exercised in a scene of persecutions and reproaches, which lasted for many years; his worldly prospects at the same time were gloomy and precarious in a high degree; he had a very numerous family, and an income extremely limited.—He united great susceptibility of heart with firmness of mind, and endowed with these dispositions, he met reproaches with gentleness, sustained adversity with fortitude, and pains and sorrows of various kinds with exemplary patience. In the habitual frame of his spirit he *walked with God*. The consolations that supported him through life awaited him at death, for so tranquil were his last moments, so completely was he reconciled to the prospects of both worlds, that he declared a little time before he expired, he *would not give a straw to live or die*. From his first acquaintance with religion, to the close of his life, he was never known to express the least hesitation respecting his state, but enjoyed an uninterrupted assurance of a happy immortality. His conversation breathed so much of heaven, was so tinged with the very spirit of religion, that none could enjoy it without an opportunity of being made better. It was evident to all who knew him, that his religion was not a transient impression, but a permanent principle, that it blended itself with all his feelings and his actions, and that it raised his thoughts, his views, and his passions towards heaven.

In the first years of his ministry, he encountered, as hath already been remarked, much persecution

and reproach; but at length his exemplary conduct dissipated these prejudices, and gained him so completely the esteem of all classes of mankind, that it may be doubted whether he had an enemy in the world; for certain he had none but those whom his piety might make such. He was distinguished as a lover of peace, and as anxious to heal breaches as he was cautious to avoid them. With some, his extreme solicitude for the propagation of evangelical sentiments might seem like bigotry; but they who knew him best were well convinced that this was no part of his character, and that he regarded sentiments in no other light, nor cherished them in any higher degree, than as he conceived them favourable to the interests of holiness and virtue.

His brethren in the ministry will long and deeply lament him; for to them his talents and dispositions peculiarly endeared him. How many private circles hath he cheered and enlivened by his presence! In how many public solemnities hath he lifted up an ensign to the people, invited them to the standard of the cross, and warmed and exalted their affections, whilst "his doctrine dropped as the rain, and his speech distilled as the dew." Great abilities are often allied to pride, but the character of the deceased was an illustrious exception to this rule. His talents and virtues were in some measure concealed from the world, and almost entirely from himself, by a veil of the most unaffected modesty. He was never so happy as when he was permitted to sit in the shade, though the high opinion entertained of his abilities seldom allowed him that indulgence. It would be difficult to conceive a human mind more completely purged from the leaven of pride or of envy, than was that of our deceased friend. In this particular his magnanimity was so great, that he seemed, on

all occasions, desirous of sinking the recollection of himself, in the reputation and applause of his contemporaries. To cultivate the seeds of reflection and improvement in the minds of his inferiors, to behold the growing talents and virtues of his brethren, to draw merit from its obscurity and give confidence to timid worth, formed some of the highest satisfactions of his life.

His temper was grave and contemplative, yet few men took greater delight in Christian society, and on these occasions he seldom failed to mix with serious converse a vein of pleasantry and humour in which he greatly excelled. From his integrity and knowledge it may be inferred he was eminently skilled for imparting advice, yet so carefully did he shun every inclination to dictate, that he scarce ever gave it unsolicited. His sentiments, when required, he imparted with tenderness and freedom; but he never made advice a disguise for arrogance, or an engine of rule, nor ever presumed to think himself affronted if his counsels were not followed. In his whole deportment, prudence and humility were conspicuous; a prudence, however, that was candid and manly, as far removed from art, as his humility was from meanness. He had failings, no doubt, (for who is free?) But they were scarcely ever suffered to influence his conduct, or to throw even a transient shade over the splendour of his character. Upon the whole, if a strong and penetrating genius, simplicity of manners, integrity of heart, fidelity in friendship, and all these virtues consecrated by a piety the most ardent and sincere on the high altar of devotion, have any claim to respect, the memory of the deceased will long be cherished with tears of admiration and regret, by those who knew him."

He died on March 13, 1791, in the 63d year of his age.

# Religious Communications.

For the American Baptist Magazine

## IMPORTANCE OF ACTUAL PREPARATION FOR DEATH.

*"Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh."* Matthew xxiv, 44.

THE events in the history of man have such weight and seriousness as to demand his constant vigilance and attention. Did his life pass away in the levities of a conduct which contains no connection with futurity, it might not then be inadmissible for him to drown all the more sober reflections of reason, and the more solemn impressions of responsibility in the tumult of eager passions, and the greediness of secular delight. In such a case he might consistently think that the best preparation for an approaching trial would be to allow it no place in his thoughts, and no excitement to his fears. He might thus nobly tread on the verge of disaster, without ever viewing the possibility of a fall from his secure elevation. But, for us who live under other allotments, such indifference is infatuation, and such insensibility, presumption. It is a high part of our wisdom to hold ourselves in readiness for those stupendous occasions, when changes involving eternal consequences must take place. The least relaxation of vigilance, or the smallest defect in the promptitude of our qualifications to meet the coming scene, must be attended with a risk too dreadful to be incurred without a deep concern. Any failure on our part to be always prepared to meet the appointments of God, is a very daring attempt to frustrate the effects of the wisdom which he has displayed in concealing from us "the times and the seasons." This purpose in keeping us ignorant on these points is to render us unremittingly watchful, and careful, and

to inculcate preparation at all times for that which may come at any time. If we therefore become negligent, because we are ignorant, we arraign the justice of his divine dispensations, and resist the holy orders of his throne.

Our blessed Lord makes the words of the text a practical inference from awakening truths which he had just delivered. These truths related to the destruction of the Jewish state and economy, and to the end of the world; events the period of which he represents as being hid in the profoundest obscurity from the knowledge of men and angels. And as they were so uncertain as to the time of their tremendous exhibition, he exhorts his disciples to be in readiness, to contemplate without dismay or consternation his appearance in the power of his kingdom and glory. The text naturally assumes two divisions, which we shall view in their proper order.

First, The exhortation "be ye also ready." Secondly, The reason by which it is enforced.

In the exhortation, we shall consider some of those things which usually delay or hinder our preparation to meet death and judgment, shew some of the important parts of such preparation, and its evidences upon those who possess it.

1st.—We are destitute of preparation to meet that event, whatever it may be, whose results introduce us to a station for the employments of which we have no suitable qualifications. Death gives an entire change to the exercises and employments of rational beings. It places them upon

the boundless scenes of Eternity, and leaves no intermediate condition betwixt supreme felicity, and unutterable wo. And as it should be our high concern to flee from the wrath to come, and obtain the consolatory assurance of meetness for the joys of the blessed, we should carefully investigate and assiduously strive to remove those disqualifying circumstances which will render our final change an unwelcome visitation.

The sting of death is sin. This must be regarded as the primary obstacle to our readiness to meet the dissolution of the body. This gives to death all its triumph, and adds malignity to the poison of its darts. It surrounds the grave with terrifying horrors, marks with desolation the progress of corruption, and renders hideous the worm which must be called "mother and sister." If in our sad experience of death, the powers of nature must be rent with agony, if the heart must break with anguish, and the flesh faint with weakness, if the vital current must stop, and refuse warmth and life to the system, if the soul too, in the shock which breaks down its tenement must feel consternation and pain, we are to recollect that all this dreadful disorder is the fruit of sin. But, it is not in its natural effects that sin operates in rendering us unfit to appear in the presence of the eternal Judge. Its moral pollution, its spiritual defilement, its deep stains of guilt upon the conscience is the grand obstacle to our preparation for a change of existence. The love of sin, compliance with its motions and tendencies, the steadfast retention of its principles in the understanding, and of its pleasures in the heart, must necessarily alienate the soul from God, and estrange it from all the joys of heaven. They who have felt the sorrows of repentance, and have been exercised by the spirit of genuine contrition, who like Job, have abhorred themselves, and repented

in dust and ashes, and like Paul, have exclaimed, "Wretched man that I am, who shall deliver me from the body of this death?" however oppressed with a sense of their guilt and unworthiness, may not fear that the iniquities which have cost them so much grief, will impair their qualifications to meet death. It is only that sin for which the streams of penitence have never flowed, and that guilt for which the conscience has never felt the pangs of godly sorrow, which can make us dread eternity.

We usually meet without a reluctant sentiment, those events for which we are fully prepared; and consequently the unwillingness manifested by the wicked to relax their grasp on this world, and pass into the realities of another, must form a striking proof of their want of readiness. "He shall be driven from light into darkness, and chased out of the world." "Terrors take hold on him as waters, a tempest stealeth him away in the night. The east wind carrieth him away, and he departeth, and as a storm carrieth him out of his place." "The wicked is driven away in his wickedness." They are styled "vessels of wrath, and fitted for destruction." It is by the influence of a sinful spirit that vigilance is banished, unbelief is fostered, worldly cares and pleasures are invited to the chief seat in the heart.

Those who yield themselves as voluntary subjects to sin are quietly reposing in the treacherous security of a spiritual lethargy. They are awake to no cry of alarm, sensible of no impending danger, startled by no awakening terrors. Watchfulness has no place in their plans, circumspection forms no part of the order in their conversation. They dream "that to-morrow shall be as this day, and much more abundant," that they shall never be moved from their place, and that all things will continue forever as they were from the beginning of the creation. How inconsistent

is such a state with every principle and habit of actual readiness! To need a call to awake us from sleep after the dreadful cry of the bridegroom's approach, to begin then for the first time to watch and pray, must evince only our preparation for the confusion and darkness of endless despair. Can the servant be apprised of the period of his lord's return without watchfulness? Can the weary pilgrim know the time of the day-spring, if his eye be not fixed upon the point where may be descried the first blush of morning? "They that sleep, sleep in the night, and they that be drunken, are drunken in the night. But let us, who are of the day, be sober, putting on the breast-plate of faith and love; and for an helmet, the hope of salvation." We should recollect that it is possible even for those who may be reconciled to God, and have repented of their sin, so to intermit their vigilance, as to be at last surprised by their Lord's coming. The wise, as well as the foolish virgins slumbered and slept.

Among the obstacles to our readiness for the tremendous ordinations of God in relation to us, unbelief holds a conspicuous place. We are apt to think that the time is distant when we shall be called to realize the expectations of our probationary state; and even when the end of all things is at hand, we are inclined to view our condition as perfectly secure. "Since the fathers fell asleep, all things continue as they were from the beginning of the creation," is a lulling deception by which we are often tempted to quiet our apprehensions. Because we see the same aspect in the visible creation, the same changes in the seasons, the same planets revolve, and the same stars glow in the firmament, we may vainly persuade ourselves that this dread order will never be broken, and that creation will retain its form forever. Thus faith in the

declarations and promises of God being weakened, we neglect the preparations which the fulfilment of his word renders necessary. Say, ye who live in awful destitution of every qualification to meet the Judge of all the earth, do you not secretly console yourselves with some indefinite assumptions of infidelity, that the trials you have been taught to expect, will never come, that the heavens and the earth will never be cleft asunder by the trumpet of the descending God, that the elements will never melt with fervent heat, that the mighty fabric of nature will never feel the crush of final dissolution? Do you not endeavour to persuade yourselves that the heaven and the hell, which must become the receptacles of the righteous and the wicked, have no existence but in the speculations of enthusiasts and fanatics? If you really and truly believed the warning voice of God, you could not be so indifferent. Did you but believe that the beloved world to which you so eagerly cleave must shortly sink in devouring fire; did you fully believe that your everlasting hopes are suspended on the bounty of an hour, and that the moment which succeeds the pulse that now beats may bring you a summons to leave your abode in time, for an eternal habitation, you would surely act differently. You would recognise the necessity of habitual promptitude in all the views and qualifications demanded by the change.

The remissness of Christians in the attainments requisite to appear before the Lord, may be traced to some weakness of faith. They do not wholly disbelieve the voice which has announced the coming solemnities of eternity; and yet their confidence in its truths is not so strong as to lead them to all the exercises of vigilance and care, which habitual readiness requires. Remember the unbelief of that servant who "said in his heart, my

Lord delayeth his coming, and began to beat the men servants and maidens, and to eat, and drink, and to be drunken. The Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with unbelievers."

In this life we are surrounded with cares and allured by pleasures, which greatly abridge our spiritual exercises, and divert our solemn attention from the concerns of our final condition. In the distraction of temporal solitudes, the soul loses sight of those invisible glories by which its nobler powers should be attracted. Whilst we care for the world, we are unhappily liable to abate the ardor of our pursuit after the life to come. Hence we have great reason to take heed, lest at any time our hearts be overcharged with surfeiting and intoxicating pleasure. The earnest pursuit of pleasure is represented by our Lord as blinding the eyes of the antediluvians to the tokens of divine providence. "For as the days of Noah were, so also shall the coming of the Son of man be: for as in the days that were before the flood, they were eating and drinking, and marrying, and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away." Whilst we allow our hearts to rest contented with the enjoyments of time, we shall not anxiously look for the coming of our redemption. Satisfied in our present delights, our languid spirits will not pant for the streams of celestial joy. Soothed by the music of present pleasure, we shall heave no aspiring sigh for the melody of that eternal song which the saints swell in sublime chorus around the throne of God. Encompassed thus with many things to interfere with our preparation for appearing in the presence of God, we should watch

and pray. "The end of all things is at hand; be ye therefore sober and watch unto prayer." For there is a readiness to appear in the presence of the Lord, which many eminent saints have attained, and for which we should earnestly strive.

[To be continued.]

For the American Baptist Magazine

#### GOOD THINGS EVIL SPOKEN OF.

*Let not your good be evil spoken of.*

IMPORTANT and necessary as this divine precept is, there is too much reason to fear that, like most others, it is greatly neglected among us. It is not enough that we do no evil, and avoid the appearance of it, but we ought also to be careful that no indiscretion in the manner of our doing good, defeat those beneficial effects that otherwise might reasonably be expected to follow.

A Christian may be said to have good principles; a good experience; to make a good profession; and to be a doer of good works. But either of these, or indeed all of them, may, through want of prudence, be evil spoken of. We will give a few instances in relation to each:

First, In regard to principles, we may notice among others the doctrine of election. This is a *good* doctrine, because it humbles the pride of man, and exalts the grace of God. Are not these the true reasons why the carnal mind discovers a more hearty and persevering opposition to this truth, than any other taught us in the Bible? I apprehend, however, that the imprudent manner in which some ministers and others speak on this subject, is the cause of its being *evil spoken of*, and of prejudicing the minds of some weak, though sincere Christians against it. When this doctrine is made a favourite

theme to the neglect of others equally important; or when it is represented as Mahomedan fatalism, so as to destroy the free agency of accountable creatures; when it is made use of to exclude the use of means, and even to exculpate the sinner from blame, at least in so far as believing unto salvation is concerned, then cause is given to its adversaries to speak evil of the thing itself: though nothing can be farther from the truth, than the premises whence they draw their conclusions.

The same observations will hold good in reference to the perseverance of saints. This doctrine is good, as it gives us a more consistent, and more exalted view of the character of God, especially of his truth and faithfulness, than its opposite; which teaches that, notwithstanding all that God has done for his people, and all he has said to them, real believers may fall away and finally perish. It also furnishes more powerful and more evangelical motives to diligence, than its opposite can pretend to do. This good doctrine is, however, evil spoken of by many; and I fear, one reason of it is, that while some contend strenuously for the perseverance of the saints as a matter of speculative belief, they do not themselves persevere; and thus give too much reason to its opposers to reproach it, as tending to licentiousness. In vain shall we argue in favour of this, or any other divine truth, if our lives give a practical exposition diametrically opposite. It is a very serious and alarming consideration, that by our conduct we should misrepresent the truth, and prejudice the minds of men against it. Should any persist in such a course, they may expect a similar doom, to that inflicted on the unfaithful spies, who brought up an evil report of the good land.

Secondly, A real Christian has a good experience. He has a good hope through grace. He has tasted

and seen how good the Lord is. But this good experience may be abused, and thus occasion may be given for it to be evil spoken of. Some are often relating over and over their first feelings. They will tell you of wonderful things indeed, which befel them some twenty or thirty years ago; yes, they will inform you how zealous they then were; how punctual in their attendance on all the means of grace, on every meeting far and near. But should you inquire as to their present feelings, why that is a very unexpected question, which they are by no means prepared to answer. You may hear something, perhaps, in a way of complaint. They are much troubled, (and indeed well they may be) lest they should not prove at last to have been genuine Christians. O how much would they give, could they ascertain this point now; but you will hear little or nothing of their lukewarmness and inactivity as being dishonourable to themselves, and discreditable to their profession. No, as they are very orthodox, and do not expect to be saved by works, so they are not troubled on that subject. Others, in relating what they call their experience, will tell you of dreams, visions, voices, revelations, and I know not what; and this not only to such as fear God, but also to ungodly sinners; so that if they should take their ideas of religion from them, it would appear to be something, which, powerfully impressing the imagination, produces abundance of enthusiasm; but leaves the judgment uninformed, and the understanding in total darkness. These persons, too, very imprudently relate certain temptations and conflicts of mind, which it would be better to keep to themselves. There is nothing in religion which requires, that we should relate to others all that passes in our own breasts. We may, and indeed, we ought, to confess the sins of our thoughts, as well as of our con-

duct, in the presence of Him who searcheth the heart; but it is neither prudent nor necessary to confess many of them to our fellow-creatures. No good whatever can result from such a practice; but many evils may follow, and among others this, that our *good will be evil spoken of*.

Thirdly, When we first avowed the Saviour's cause before the world, it was a *good profession before many witnesses*. But, if after this publick avowal of Jesus before men, there is little or no difference between our deportment, and that of mere worldlings; if, on every trivial occurrence, we suffer our passions to get the better of our reason, and speak unadvisedly with our lips; if we discover such eagerness in the pursuit of the perishable things of this world, and such tenacity in keeping them, as though they were our *best things*; or, if the vanity of our minds is evinced in adopting every new and foolish fashion in dress; will not our profession of religion pass for nothing, or which is worse, our profession be *evil spoken of*? Will our conduct constrain any to say, "Well, after all, there is a reality in religion?" In what bosom shall we plant the thorn of conviction? Who will be won by our conversation, and fall in love with religion from its exhibition in our conduct? What scoffer will be silenced, and put to shame by the light of truth and holiness, as reflected from our example?

It will readily be acknowledged, that we cannot entirely shut the mouths of vile blasphemers, for the wicked will both say and do wickedly; but here let the writer and the reader also pause a moment, and seriously ask the important question, What ideas would my neighbours and my family entertain of religion, had they no other sources of information respecting it, than what is afforded them in my example as a professor? Here let my soul indulge her grief,

and weep over my innumerable backslidings. How often instead of frowning, have I smiled at sin, and thus seemed to approve of that against which my most explicit testimony should have been borne? In how many instances have I been found guilty according to that divine precept, *to him that knoweth to do good, and doeth it not, to him it is sin*? I repeat, O my soul, pause, and seriously reflect, for thou art verily guilty before thy God.

Finally, A Christian is a doer of good works. Without these we have no satisfactory evidence of a person's piety. The Holy Spirit himself assures us, that *faith without works is dead*. It was on this authority that the great and good President Edwards said, that "a course of godly living was a better evidence of a man's religion, than the best story of experience that ever was told." The good works of some, however, are so performed, as to give too much cause of their being evil spoken of. When it is evident that in doing those things, which in themselves are of good report, we pursue some selfish end, and are actuated by some sinister motive, then our good will not fail of being evil spoken of; nor shall we in that case be blameless before God. Our motives are always known to him. Our fellow-creatures are also fully and correctly apprized of our intentions more frequently than we are aware of. From the workings of their own hearts, and their acquaintance with men and things, many will shrewdly conjecture what are the secret springs of our actions. Persons who act from improper motives, often betray themselves when they least intend it. Some, when they do any good, do it *ostentatiously*. They sound a trumpet before them, and, Jehu-like, are impatient to tell all who meet them what good they do. Such have no reason to wonder, or to complain, if the good they do, is evil



spoken of. They could not adopt any method whatever, more certainly and completely to defeat any good effect that otherwise might follow.

We ought also to be prudent in the choice of means to bring about lawful ends. We should reject with abhorrence any proposition whatever, which contains in it, *the doing of evil, that good may come*. No supposed necessity or crisis can ever justify such a procedure. It was not for Uzzah to stretch forth his unhallowed hand to the ark. Nor will integrity of intention justify an unlawful action. It is not to be questioned, but that Peter, Barnabas, and other believing Jews at Antioch, had good intentions in dissembling; but they were to blame, and were accordingly severely reprov'd by apostolical authority. No motives however pure, no ends however laudable, can sanctify wicked means. Indeed it is our happiness that the cause of righteousness does not require such things for its support.

IOTA.



## A WORD TO SINGERS.

[THE landable exertions which are making, to promote and improve sacred psalmody, must be highly pleasing to such as delight in this interesting part of public worship.

The songs of Zion are calculated to give the most exquisite pleasure to a pious mind, when judiciously performed. The solemn and cheerful *Airs*, by turns melt and elevate the soul. The surest way to produce these effects, is to "sing with the Spirit, and with the understanding also."

That this part of public worship may lose nothing of the interest which it is capable of exciting, and that those who perform, may not only impart pleasure to others, but derive advantage to themselves; we take the liberty to recommend to singing societies, the perusal of the following judicious remarks, which we extract from the English Baptist Magazine for September, 1818 [Editors.]

HAVING been lately on a visit to N\*\*\*\*\*, I was pained to find the psalmody of the congregation carried on in a very slovenly and improper manner. On making the observation to a friend, he said, "that they had just formed a small choir to correct the evil, and that they would meet on the ensuing evening, to practise some tunes, that they might be better prepared to conduct this most profitable and delightful part of publick worship." In my interview with them, I was led to make a few plain remarks, which were certainly designed to do them good; and which, I hope, will be found to have had that beneficial tendency.

The sentiments advanced on the occasion to which I allude, were nearly as follows:

I understand that you intend to afford your neighbours and brethren all the aid in your power to render the singing in your congregation pleasing and respectable. In order to accomplish this end, you are now met together. Your design is, in a high degree, praise-worthy, and if you properly carry it into execution, you will merit and receive the thanks of those with whom you usually associate. Every one should aim at being of some use in the house of God. The meanest offices are, in some measure, dignified, which add to the comfort and pleasure of divine worship. I hope I should regard no duty as beneath me, by which I might give the smallest degree of interest to the service of the sanctuary. I think David meant to affirm the same, when he said, that he preferred being a door-keeper in the temple, to the highest post of honour in palaces of ungodliness. I hope you will all, be actuated by a similar spirit, and you will not fail being useful, respectable, and happy, in the Christian society to which you belong. And that this may be the case, I would recommend three things to your serious reconsidera-

tion. The first is, Decency in your general deportment; the second is, Harmony among yourselves; and the third is, An anxious solicitude to sing with melody in the heart unto the Lord.

I. *Be decent in your general deportment.* Do not, my good friends, be alarmed; I am not going to charge you with the want of good manners; I hope and believe, on the contrary, that you usually conduct yourselves with propriety. But there are certain practices which, as *singers*, you are in danger of falling into imperceptibly, without watchfulness and care, and which are certainly very reprehensible. I will mention a few of these. A greater solicitude to sing for *your own credit* and reputation, than for the honour and glory of the blessed God;—*whispering and talking*, as though you had no kind of concern in the other most important parts of divine worship;—occasionally *humming the air of some tune*, in a low tone, as if the house of God were designed for a musick school;—*turning over your tunebooks*, during prayer or preaching, so that a stranger might readily suppose, you were really examining the different compositions, in order to write a critique on them;—*perpetually introducing new tunes*, evidently intimating your conviction, that the singing was designed for the display of your fine talents, rather than the spiritual edification of a whole people;—*singing so terribly loud*, that one might reasonably imagine there was a serious contest among you, who should make the most noise. I hope you will not misunderstand me. None, but a person whose opinion is of very little consequence, would condemn you, because you sing with much scientifick skill; or, because you now and then exchange a word with one of your companions; or turn over a leaf or two of a tune-book; or sometimes sing a new composition; or, because you gen-

erally perform the part allotted you with spirit. Yet I do think, that our singing would be more impressive, if there were a large proportion of the *solemn* and the *tender* chords. On a late evening I went into a Moravian congregation; both the preaching and the prayers were such as are exceedingly common among most denominations of Christians; but the singing was so deliciously soft and harmonious, that I am persuaded almost every individual present must have regretted that the hymn was so soon closed. A selection of the hymns and tunes, previous to the commencement of the service, and a little care, will readily guard you from the improprieties I have mentioned. O be concerned to act as those who are evidently conscious that they are engaged in his service, who cannot be deceived by vain professions, and who will not be mocked by 'solemn sounds on thoughtless tongues!'

II. *Be harmonious among yourselves.* The disagreement of singers is so common, that it is become almost proverbial, that the sons of harmony are really some of the most discordant creatures in the creation. Other persons in our congregations may have differences, but they are too prudent to publish them immediately to all around them; but singers usually leave their seats, and from their appearance in some other part of the place of worship, declare to every one their want of mutual forbearance and harmony. The most inconsiderable and trivial circumstances, (I am really almost ashamed to make the remark.) have too often been sufficient entirely to break up an excellent choir of singers. I have sometimes really thought, that it might be useful to have the celebrated couplet inscribed in a conspicuous place in the singing gallery:

'For every trifle, scorn to take offence,  
It either shows great pride, or little sense.'

I hope that you, my good friends, will be honourable exceptions to the rule which has now become but too general. Cultivate harmony, not only in your performances, but in your tempers, and in your intercourse with each other. Be assured that it will be for your comfort, credit, usefulness, and interest: 'Look not every man on his own things, but on the things of others.' Each of you have your own peculiar gifts and excellencies; if you sing a very excellent base, your neighbour, perhaps, sings a tenor, or some other part, with equal excellence. John has a very superior voice; but David has a judgment much better informed in the grounds of musick. Recollect that you are *all important in your places*; none of you of much consequence out of them. 'The hand cannot say to the foot, I have no need of thee.' Take each of you for your motto,

'I'll not willingly offend,  
Nor be easily offended;  
What's amiss I'll strive to mend,  
And endure what can't be mended.'

And I think you will be respectable and useful.

III. *Sing with melody in your hearts unto the Lord.* Do not forget that real religion has ever to do with the heart; in reality, it is the penitence, the faith, the love, and the obedience of the heart. To sing with melody, is to sing with emotions of heart in full unison with the sentiments of the song. Is a hymn or psalm given out, descriptive of the sorrows of the penitent? He who utters the words with corresponding emotions of heart, sings with melody. Is the composition expressive of praise to God for his mercies? or of love to our divine Immanuel? or of devotedness to his honour and glory? or does it anticipate the infinite blessedness in reserve for the people of God? He who sings them with melody, is conscious of a spirit of holy gratitude, and sincere affection, towards the Divine Being; he knows, and, in some happy

measure, feels, that it is infinitely reasonable that he should be the Lord's; and, on the wings of faith, he rises above terrestrial things; surveys, and longs to enter on the regions of everlasting bliss. It is, indeed, my very earnest prayer, that you may be inspired with this holy melody of heart. How lamentable is the consideration, that many utter sentiments, which infinitely concern them, of a kind the most delightful and awful, with the most entire indifference. Do not be guilty of this hypocritical profanation. Pray God to give you 'a new heart and a right spirit.' You cannot endure discords in music: O that the more direful discords which too commonly subsist between the heart and the tongue, were equally abhorred! Be anxiously concerned, my dear friends, to 'sing with the Spirit, and with the understanding also.'

It is well known, that the late excellent Mr. Cadogan had but little taste for music. An eminent musician, who was one of his hearers, occasionally sung some of the finest pieces of composition, in his hearing; and, since he was in raptures himself, he often expressed his astonishment that his minister was not in raptures also. One day, however, Mr. Cadogan said to him, 'Give me leave, my good friend, to be astonished in my turn.—I bring forward invitations of mercy, sweeter than the melody of heaven—threatnings unspeakably awful and alarming—I treat constantly of themes which employ the angelic harps in glory—and no sympathy is awakened in *your bosom*.—You are unaffected, unalarmed, unconverted:—no raptures of love, gratitude, or admiration are enkindled in *your bosom*. O, have I not reason to be amazed at *your indifference*?' Let your hearts, as well as your voices, be found in tune,—and God will lend a listening ear to your songs of praise, nor will your fellow-creatures withhold their approbation.

How pleasing the reflection, that if you now thus celebrate the praises of God, the moment is not distant when, after a life of usefulness and felicity on earth, you shall meet together to celebrate, in a manner inconceivably more sublime, the infinite perfections, and the everlasting loving kindnesses of him, who has redeemed you by his own precious blood, and who will present you faultless before the throne with exceeding joy. This is, indeed, the sincere and ardent prayer of your unworthy friend,

B. H. D.



EXTRACTS FROM DR. STILLMAN'S TEXT-BOOK.

THE following pious reflections were made by the late Dr. Stillman, and will no doubt be read with much interest and profit. They are found in a book, in which he was accustomed to record the texts of scripture from which he preached. The following is under date of Feb. 1797.

On the 17th of this month February, I finished the thirty-ninth year of my ministry. I desire to bless God, that through his good hand upon me, I remain unto this time. But alas, how little have I done for him or his cause, though he hath favoured me with the greatest advantages to be useful, as to place and health. How seldom have I been laid by from my publick ministry! Glory be to God for health and friends; and all the blessings that have attended me through life. My time of service draws near its end. O that I may be faithful and useful to the last period of my life! Lord Jesus, forgive my barrenness, my every wrong temper, and yet glorify thyself of me, the least of saints, and chief of sinners. Amen.

Feb. 17, 1798. This day I have been forty years engaged in the sacred ministry. How astonishing has the divine goodness been to me, that with my slender habit, and the threatening attacks of disease in early life, I should have

been preserved to this time! To thy great name, Almighty God, I render all the praise. O that my feeble efforts through life, to exalt the Saviour's character, may be crowned with success; and may I at the last great day meet many at thy right hand, who are the seals of my ministry! But what cause have I of deep humility, that I have not improved the time, thou hast given me, to better purpose. O forgive my unfruitfulness; and may the short time that remains, be devoted to thee with greater zeal and diligence. The time of my departure is at hand; help me to finish well; and in the close of life, to speak well of thy name, and of thy Son's name. And, O Lord, wilt thou be graciously pleased to provide a pastor after thine own heart, for the dear people of my charge! The residue of the Spirit is with thee.

Feb. 17, 1799. This day finishes the forty-first year of my ministry. I bless thy name, O Lord, that through thy good hand upon me, I still remain; and am enabled in some measure to attend to the duties of my ministry. But I deeply bewail my barrenness, and want of life and zeal in thy cause. Be pleased to hold me in thy right hand, and make me useful in thy cause till thou shalt call me hence. To live, may it be Christ, and to die gain.

Feb. 17, 1800. This day completes the forty-second year of my ministry. I am astonished that a gracious Providence hath spared so barren, so sinful creature so many years! O, that he would forgive mine iniquities, and make me more useful, more humble, and spiritual in disposition, than in the years that are past! My soul longs to be swallowed up in God, and things pure. O that in life and death he may be glorified in me! And whenever he shall remove me from his church below, I pray that he will send to the dear people of my charge a pastor after his own heart!—I am waiting till he bid me come.

## Review.

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*The Work of Faith, the Labour of Love, and the Patience of Hope; illustrated in the Life and Death of the Rev. Andrew Fuller, late Pastor of the Baptist Church at Kettering, (Eng.) and Secretary to the Baptist Missionary Society from its commencement in 1792. Chiefly extracted from his own papers, by John Ryland, D. D. 8vo. pp. 362. Samuel Etheridge, Charlestown. (Mass.)*

*Same work, 12mo. pp. 323.*

THIS volume contains a great variety of useful and interesting matter. The life of Mr. Fuller was filled up with the most important and laborious services, for which no man perhaps was ever better qualified than himself. Long will his name be cherished with love and esteem, by the whole Christian world. He was among the first promoters of the Baptist Missionary Society, formed in 1792, and acted as secretary to it until his death. Much of the volume before us is taken up with details of the services performed by Mr. Fuller, in behalf of this Society. An interesting account is given of his religious exercises, his settlement in the ministry at Soham, and of his peculiar trials on removing to Kettering, on which subject his biographer remarks, "that men who fear not God, would risk the welfare of a nation with fewer searchings of heart, than it cost him, to determine whether he should leave a little church scarcely containing forty members, besides himself and his wife."

A brief account is given of his various publications and extensive correspondence, accompanied with remarks by the biographer. Large extracts are made from his diary, in which the pious exercises of his mind are delineated. It would give

us pleasure to transcribe many pages of this work, but our limits will admit of this brief sketch only. We sincerely recommend the whole to the perusal of our readers; they cannot fail to derive from it both instruction and delight. The following letter was dictated by Mr. Fuller ten days before his death, and subscribed by his own hand, directed to Dr. Ryland.

"My dearest friend,

"WE have enjoyed much together, which I hope will prove an earnest of greater enjoyment in another world. We have also wrought together in the Lord's vineyard, and he has given us to reap together in his vintage. I expect this is nearly over; but I trust we shall meet and part no more. I have very little hope of recovery; but I am satisfied to drink of the cup which my heavenly Father giveth me to drink. Without experience, no one can conceive of the depression of my spirits; yet I have no despondency. I know whom I have believed, and that he is able to keep that which I have committed to him against that day. I am a poor guilty creature; but Christ is an almighty Saviour. I have preached and written much against the *abuse* of the doctrine of grace; but that doctrine is all my salvation and all my desire. I have no other hope, than from salvation by mere sovereign, efficacious grace, through the atonement of my Lord and Saviour. With this hope, I can go into eternity with composure. Come, Lord Jesus! come when thou wilt! Here I am; let him do with me as seemeth him good!

"We have some, who have been giving out, of late, that 'if Sutchiff, and some others, had preached more of Christ, and less of Jonathan Edwards, they would have been more useful.' If those who talk thus, preached Christ half as much as Jonathan Edwards did, and were half as useful as he was, their usefulness would be double what it is. It is very singular, that the Mission to the East should have originated with men of these principles; and without pretending to be a prophet, I may say, if ever it falls into the hands

of men who talk in this strain, it will soon come to nothing.

"If I should never see your face in the flesh, I could wish one last testimony of brotherly love, and of the truth of the gospel, to be expressed by your coming over, and preaching my funeral sermon, if it can be, from Rom. viii. 10. I can dictate no more, but am

Ever yours,

"ANDREW FULLER."

"When under great anguish, he, one day, said to one of his sons, 'All misery is concentrated in me!'—'Bodily misery only, I suppose, father?'—'Yes, nothing else.'"

But the expression which he used to Mr. Blundel of Northampton, was "the most characteristic of any of which I have been informed:—"My hope is such, that I am not afraid to plunge into eternity!"

On the Lord's day morning on which he died, May 7, 1815, he said to his daughter Sarah, "I wish I had strength enough."—She asked, "To do what?" He replied, "To worship, child."

Soon after, his daughter Mary entering the room, as soon as he understood who it was, he said, "Come, Mary, come and help me." He was then raised up in bed, and for the last half hour appeared to be engaged in prayer. His children surrounded his bed, listening attentively, to catch, if possible, the last words of their dying parent; but nothing could be distinctly heard, but "Help me!" which words were repeated several times. Then, with his hands clasped, and his eyes fixed upwards, as in the attitude of prayer, he sunk back, sighed three times, and expired." pp. 332—335.

We are informed that the octavo volume mentioned at the head of this article, is designed as the first of an uniform edition of Mr. Fuller's works about to be published by the Rev. Mr. Collier, of Charlestown, (Mass.) This copy is also enriched with an elegant engraving of Mr. Fuller.

friend. By Stephen Chapin, late Pastor of the Congregational Church in Mont Vernon, (N. H.) 76 pages octavo. Lincoln and Edmands, 53 Cornhill, Boston.

OUR readers have already been informed of the change of sentiment which has recently taken place in the Rev. Mr. Chapin on the subject of Baptism. This change has issued in his dismission from his pastoral charge of the Congregational church in Mont Vernon, (N. H.) not however because any conduct on his part had destroyed his usefulness in that place, or lessened the affection of the people for him; but simply, because he could not continue the practice of infant sprinkling with a good conscience. The reasons are stated in these letters; and they must have been strong reasons indeed, which could induce him to renounce a practice, which he had so early received, and so long attempted to support; which had received the sanction of a great multitude of Christians for more than three hundred years, and which every consideration of an earthly nature would powerfully constrain him to continue.

Few ministers have the happiness of being as comfortably settled in life as was Mr. Chapin. The people at Mont-Vernon looked up to him as a faithful friend and guide. They loved and revered him for the tenderness and assiduity with which he had laboured to promote their welfare. His brethren in the ministry, we are also assured, have been accustomed to speak of him as a Christian, and a preacher, in terms of high and unqualified approbation. Sufficient proof of their confidence and esteem is exhibited in the letter of recommendation delivered to him by the council, called to sanction the proceedings of the church in accepting his request for a dismission from his charge. From this letter we could give extracts, were it necessary.

*A Series of Letters on the Mode and Subjects of Baptism, addressed to the Christian Public. To which is prefixed, a brief account of the commencement and progress of the Author's trial on those points which terminated in his embracing Believers' Baptism, in a Letter to a*

The character of Mr. Chapin, both as a scholar and a preacher, is so well known and established, and the sacrifices which he has been obliged to make, in consequence of embracing the doctrine of believers' baptism, so great, that we are persuaded the publick. will be anxious to peruse his "*Series of Letters*" on that subject. To his Pedobaptist brethren in particular, these letters cannot fail to be highly interesting. They are written by a man in whom they have the fullest confidence, that he would write nothing which he had not fully investigated, and which he was not as fully convinced to be the truth. They must be sensible that it is for the truth's sake alone that he is induced to publish any thing on a subject which has been so long controverted. But controverted it must be, until the truth is triumphant. Error must be exposed, in order to be abandoned. And we rejoice that the minds of Christians begin to be open to conviction on the subject of baptism. Nothing can be farther from the spirit of the gospel, than a blind and obstinate adherence to preconceived opinions or practices, without regard to the evidence by which they are supported. No person should refuse to yield to the light of truth, from whatever source it may be derived. Let us lay ourselves open to conviction. Let us bring our principles to the test of scripture and sound argument. If they be correct, they will shine with additional lustre; if they be incorrect, we ought to abandon them. To be right, should be our highest ambition and happiness.

We make these remarks for the benefit of our readers generally; but they are more peculiarly applicable, we think, to our Pedobaptist brethren. Far be it from us to invest ourselves with infallibility on the subject of baptism, or to charge them with an obstinate adherence to error. But we are very sure that many of them are

satisfied to remain ignorant, entirely ignorant of the arguments by which we think our practice is supported, and theirs refuted. All the prejudices of education, all the influence of great names, and the endearing ties of blood and friendship, combine with the dread of change, and the supposed inconvenience of baptism by immersion, to secure their countenance to infant sprinkling, without allowing them to examine the arguments for another practice.

We have indeed witnessed with great pleasure the increase of candour among them within a few years past. Some of their first men have acknowledged, that immersion was practised in the primitive times, and not a few have avowed their willingness to administer baptism in that mode, to such as might desire it. Indeed we have seen some of them "go down into the water," after the example of Philip and the Eunuch; so that the controversy seems now to be brought within a narrow compass, and we are not without hope, that the day is not far distant when we shall be permitted to meet them on the ground of the primitive disciples.

Time was, when the Baptists were not allowed peaceably to enjoy the privileges of citizenship, and there are some persons now living who have experienced no little inconvenience from the opposition of the Pedobaptists. But we wish not to call up those times of trouble and strife. We have fallen upon happier days. Baptists and Pedobaptists now look upon each other as brethren, and combine their efforts to spread abroad the knowledge of salvation.

We could point out many instances in which illiberal remarks have been made with respect to us, by Pedobaptists, both in public and private. But we are not conscious of deserving them. The Baptists have generally proved themselves to be the friends of or-

der and good government; and as old Dr. Mather acknowledged "as holy, watchful, faithful, heavenly people as perhaps any in the world;" so that, adopting the language of a brother reviewer on a similar occasion.—"*mutatis mutandis*,"—"Though we entertain the most cordial affection towards the denomination styled (Pedobaptists;) though we cheerfully allow them all the merit which they can claim for pious and devout affections towards God, and benevolence to man; though we highly venerate the character of many individuals in that communion, both among the living and the dead, for their learning, their talents, their useful labours in the church of Christ; still we strongly wish, and we fervently pray, that as a body, they may possess and exhibit more of the spirit of liberality, more of the Christian catholicism, which we are happy to recognize in the (letters of Mr. Chapin.)"\*

Had we always been treated as tenderly by our Pedobaptist brethren, as they are treated by Mr. Chapin in the work before us, we should have had no cause to complain. Here are no harsh or bitter words; no unkind or unchristian reflections; or, to let Mr. Chapin speak for himself,

"To my former connexions in religion, I am under many obligations of gratitude; and for them I hope to carry down to my grave an affectionate remembrance. I trust you will bear me witness, my brethren, that I have not "dipped my pen in gall." I have honestly, and with freedom, spoken what was deemed the truth, but with love." p. 76.

Yes, his brethren will bear him witness, if they read his letters, and read them they doubtless will, unless they are determined to shut their eyes against the light, that he has written with love. The spirit of candour and benevolence

\* See *Panoplist* for Nov. 1818, article *Review of Loomis's Letters on Infant Baptism*.

runs through the whole pamphlet. On no occasion does the writer lose sight of his object, the promotion of truth. "He seems to have approached his subject," to adopt the words of the reviewer above quoted, "with feelings of kindness and brotherly love towards those from whom he differs in opinion, and with a simple intention to exhibit scriptural evidence in support of his own sentiments and practice. In the whole course of his argument, we do not perceive that he has lost sight of these feelings, nor of his intention. In perusing his pages, we have been reminded of the candour and benignity, united with the inflexible adherence to what he conceived to be truth, which mark the controversial writings of President Edwards. Like this great and good man, (Mr. Chapin) never allows his passions to gain the ascendancy over the better feelings of his heart, nor his language to degenerate into intemperate abuse of those whose tenets he is controverting. He seems to have been free from party spirit, and to have aimed only at vindicating the claims of truth. Hence is his performance much better adapted to carry conviction to the minds of all classes of readers, than if it had been executed with the opposite spirit."†

That the above remark may be justly applied to the work before us, will be conceded by all its readers. It contains the principal arguments which have been brought forward by other writers in defence of *believers' baptism*, accompanied with new and interesting remarks suited to the improvement of the present age. Those passages of scripture which have been alleged in support of infant Baptism, are fairly stated, and shewn, very satisfactorily, we think, to afford no countenance to that practice. We wish our readers to judge for themselves.

[ To be continued. ]

+ *Ibid*.



# Missionary Intelligence.

## AMERICAN BAPTIST FOREIGN MISSION.

### ARRIVAL OF THE MISSIONARIES AT BURMAH,

EXTRACT OF A LETTER FROM MR.  
WHELLOCK TO HIS PARENTS.

Rangoon, Oct. 7, 1818.

*My dear parents,*

WE were detained at Calcutta four months, anxiously waiting for a passage to Rangoon. Our voyage to Rangoon, where we arrived the 19th Sept. was short and pleasant. The Captain and his officers, though far from being serious, treated us politely; and we were furnished with every thing comfortable. At the mouth of the river, we were favoured with a note from brother Judson, informing us that brother Hough or himself would be ready to receive us at the wharf, or more properly, the landing place.—Judge of our feelings when we arrived before the town, which is to be, as we trust, our home on earth!—We were all soon landed; and in the company of our dear missionary friends. What a meeting was this! Never before did I experience such a joyful season. To behold our beloved brethren, and their companions, afforded me such pleasure as I cannot express! Indeed, the joy was mutual. We felt our souls united. After we had been searched by the officers of government, we, a happy missionary band, proceeded to the Mission-house. Here we arrived about dark on Saturday evening. “Bless the Lord, O my soul, and all that is within me, bless his holy name.”

The Mission-house is delightfully situated among the trees, about two miles from town. A large piece of ground is attached to it,

containing a number of fruit trees. The house is large and commodious, well constructed for two families; so that at present brother Colman and myself have only one room each. We however, are comfortably situated, as we live with brother Judson. We prefer one room in Rangoon, to six in Boston. We feel that we are highly blessed.

Shortly after our arrival, brother Judson went with brother Colman and myself, to introduce us to the Viceroy. We found him in his garden house, surrounded with his officers of government. We took off our shoes before we came into his presence, (which is the same thing here as taking off the hat in America;) and then seated ourselves on a mat opposite him. He observed that we were not accustomed to the Burman mode of sitting, and said to brother Judson, “let them sit comfortable.” We had brought with us from Calcutta, a small chest of carpenter’s tools, for the use of the mission. The Viceroy heard of it, and expressed a desire for it. As there never was one like it seen here before, it was a great curiosity. We carried it with us as a present, knowing that he must have it. Accordingly it was placed before him, and he arose himself, (a thing very uncommon on such occasions) and opened it. He appeared much gratified with it, and called one of his artificers to examine it also. He inquired if we intended to remain here, and had brought our women? Mr. Judson observed that we had; and that “we wished to take shelter beneath his glory.”

To which he answered, "Stay! stay!" and desired that Mrs. Judson might come with our women. Business being entirely suspended, while we remained, he appeared to desire our departure. We therefore again paid him our respects, and retired, much gratified with the favour shown us; and which we hope, through the overruling hand of our heavenly Father, will be continued.

The excessive heat of Bengal, combined with my exertions in private and publick, considerably enervated my system. My extreme sea-sickness reduced me still lower. But after my arrival at Rangoon, I forgot my weakness, and exerted myself *too much* in attending to our affairs, the difficulty of which can only be known by experience. And the Saturday evening following the evening of our arrival, after engaging in family worship, I was attacked with a slight return of raising blood. It was very unexpected and alarming at first. But in a few days, I ceased to raise any more, and have now gained considerable strength in my lungs. Through divine mercy, I trust that I am getting better. Do you inquire, my dear parents, how I felt when thus afflicted? I did not feel as when in America. I thought that I had now certainly arrived in Burmah, and I felt less anxious about my sickness than formerly. I remembered that God had already gratified *one* of the *most ardent* desires of my soul; and *at least*, I should have the great privilege of being buried in a heathen land—a privilege which I once feared I should never enjoy, and of which I am utterly unworthy. But my soul pitied the *poor* Burmans, and I longed, if it could consist with the will of God, to live a little while, that I might point them to "the Lamb of God." Blessed be his name that I have an encouraging prospect of returning health. I have a Burman teacher; I engag-

ed him the fifth inst. and attempted to study; but was obliged to relinquish it. Harriet, however, employs him, and has now begun to read the Burman. I hope that ere long, I shall be thus highly favoured.

Your affectionate Son,

EDWARD W. WHEELOCK.

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EXTRACT OF A LETTER FROM MRS. WHEELOCK TO A FRIEND IN THE NEIGHBOURHOOD OF BOSTON.

Rangoon, Oct. 23, 1818.

*My ever dear Mrs. B.*

THIS country presents to the eye a scene truly picturesque, and delightful. But instead of beholding houses dedicated to the worship of God, and being surrounded by dear Christian friends, a gloom is spread over it; our minds are filled with melancholy by viewing innumerable pagodas sacred to the memory of Gaudama, and thousands who pay superstitious homage before them. Sometimes I can scarcely realize, that in a few months *so great* an alteration has been effected in my circumstances, prospects, and pursuits. It is not long, however, before I find myself awake to the certainty of it, and am, I trust, enabled to rejoice in all the privations, toils, and privileges, which result from so great a change. Though we have left the bosom of friendship, and liberty, for that of enmity, and despotism, we feel that God is not confined to places. Even here, amidst the darkness that covers the land, and gross darkness that covers the people, we are permitted to enjoy some sweet communications of his love; some seasons of refreshing from his presence; and to look forward to the time, when numbers of these captive souls will be liberated from their chains, and made kings and priests unto God.

Our arrival at Rangoon apparently afforded much diversion to many of the Burmans. A sight of eight foreigners, and four of them newly arrived, was sufficient to collect most of the inhabitants together. Had you been a spectator of our meeting the dear friends here, I think you would have congratulated each of us. Brother Judson, and brother Hough were waiting at the shore to receive us. After being searched at the Custom house, they conducted us to the Mission house; our long anticipated home. The situation is rural, and delightfully pleasant. I need not assure you that we experience the greatest possible gratification in enjoying the company of our friends, and that we daily offer unto God our thanksgivings, and praises, that we are brought to this heathen land. Our united desire is, to be useful to the souls of this perishing people. This is the object, the only object for which we left our native land. To accomplish this, we trust that we constantly have your prayers, and the prayers of all the dear people of God. "For Zion's sake" may Christians not hold their peace; and for Jerusalem's sake may they not rest, "until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth; until this desert shall rejoice, and blossom as the rose," and streams of living water, from the river of God, refresh this parched ground.

Since our arrival, we have enjoyed the privilege of meeting around the sacramental board, and commemorating the dying love of our ascended Redeemer. And it was indeed a precious season. The Saviour's fruit was sweet to our taste, and his banner over us was love. In this benighted region, the ordinances of the gospel shine with redoubled lustre. Every thing around is calculated to inspire us with gratitude and love to our heavenly Father, and to

incite us to activity in his blessed service.

From recent communications, you have probably received some information of the late difficulties here among the Roman Catholic priests. Being represented to the king as spies for the English, they were instantly ordered out of the country. They however remain in Rangoon, through the favour of the present Viceroy; and undoubtedly will continue to remain here, as their friends have collected a large sum of money, and sent it to the king with a petition. It is now generally understood that the order is countermanded; and will soon arrive here to the satisfaction of the petitioners. Had they been banished from the country, it is very likely that we should soon have been ordered away also. Under a tyrannical government, in a land filled with every abomination, among a people destitute of the common feelings of humanity, we feel ourselves safe only in the hands of God. An assurance in our own souls that he is indeed our father, and our friend; that he regards this Mission, and in his own time will bring some of these poor, deluded, superstitious Burmans to a saving acquaintance with himself, renders us happy in the midst of surrounding danger, and is a constant incentive to exertions for their eternal good. How inexpressibly happy should we be, if, within the narrow limits of our knowledge, there was but one Burman whose heart had been regenerated; upon whose mind the celestial rays of the Sun of righteousness beamed; and whose thoughts and conversation were daily in heaven! Though we are wholly unacquainted with the manner, and the time in which God will display his glory in this part of the world, yet to him the precise way, the exact time is perfectly known. The period must arrive, when Jesus shall take to himself "the heathen for his in-

heritance, and the uttermost parts of the earth for his possession ;” when all nations shall worship him, and his name be adored from the rising to the setting sun. To persevere in the rugged path before us, we need a spirit of self-denial ; constant and large supplies of divine grace ; great humility ; and more ardent piety. That we may enjoy these invaluable blessings, permit me again to ask you to be importunate at the throne of mercy on our account ; and be assured, though a fathomless expanse rolls between us, that you are daily remembered with much affection,

By your unworthy friend,  
ELIZA H. WHELOCK.

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DOMESTIC DEPARTMENT OF THE BOARD.

FROM MR. PECK TO THE CORRESPONDING SECRETARY, DATED

St. Louis, Oct. 9, 1818.

SINCE the first of September, I have travelled about 400 miles, on two occasions. The first tour originated from a mistake I made about the time and place of the Bethel association. I passed on to Herculaneum, from hence up the Platin on to Hazel run, to Big river settlement to Murphy's settlement, Cook's settlement, Main La Matte, to St. Michael and the settlements on the St. Francois. Here I formed an acquaintance with Rev. Mr. Farrar, who preaches to Providence church on the St. Francois, which brother Welch constituted in 1814. Though I missed the object of my journey, my time and expense do not seem lost. There was an unseen hand that guided me this way. Besides preaching in several settlements, and from house to house, (as this is a mode of operation which in this country will do more real good than mere publick meetings) I visited several schools, and learned the wants of the people, their wish to encourage schools, and the great necessity of devising some plan to form them into districts, and supply them with suitable teachers. A scheme which in part unfolded itself to my mind last fall while coming up the river, before my sickness, now more fully evolved ; and

I saw not only the want of it, but the prospect of speedy success, and in such a way as would not hinder our usefulness as missionaries, or our exertions amongst the Indians, but promote them. But this was not the main object attained in this journey. Near St. Michael's I found a little band of Muskoguee or Creek Indians, who with a principal chief emigrated to this country some years ago. These Indians can speak French as well as their own language, and two or three can talk a little English. They are poor, but do not wander abroad. Some poor French families live with them. I immediately began to look about for a school teacher, as here was a door opening. As I was obliged to return next day, I engaged brother Farrar to hold a "talk" with them, and let me know if they would receive instruction. Returning home I preached in Cook's settlement, Murphy's settlement, attended meeting on Big river with a Methodist circuit rider, and was overtaken with a violent storm, and was obliged to spend two days on Sandy creek at esquire Johnson's, where I was hospitably entertained.

Sept. 25 I again started for the Bethel association, through St. Genevieve, crossed the Saline, passed through Bois Brule bottom, and reached the association at brother Duval's Saturday night, where I preached that evening on missions.

The association took up the business, resolved to correspond with the Board, entered into the spirit of missions, schools, Indian missions, &c

From brother Farrar I learned that the Muskogees were not merely willing but desirous to be instructed, and that some poor French children wished to attend with them. And will the God of Missions, thought I, thus open the way for an Indian school, and not provide a teacher? While ruminating on the subject, and inquiring amongst the brethren, I found an old pious brother by the name of James James, who observed, that if no better could be found he was almost disposed to offer, observing at the same time, he felt it in his heart to do something to promote the cause of Christ. Upon inquiring I found he had in his younger days taught school—that his wife was pious and industrious, and could assist the squaws, and that they had no family but a little grand daughter, and lived near the Indians, and had not much property of their own to look after. Thus far all appeared well. I engaged to be there the first week in November, and get the school into operation. The result

I will let you know. This place is 100 miles a little west of south from St. Louis, and directly on the road to the Cherokees.

To-morrow I attend the Illinois association, 16 miles east of this place, where I shall propose the subject of missions, education, &c. and in two weeks the Missouri association, above St. Charles.

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FROM MR. PECK TO THE CORRESPONDING  
SECRETARY OF THE BOARD, DATED

St. Louis, Dec. 7th, 1818.

ON Nov. 3d, I left St. Louis, passed through Herculaneum, St Genevieve, and the Barrens, where I had several opportunities of explaining to individuals the objects of the society. I reached the vicinity of Jackson in season to attend the quarterly meeting of the Beth-el association. Here I was happy to find some worthy brethren, whose hearts had been touched with the spirit of missions. Saturday and Sabbath were spent here, during which time opportunity presented to plead the cause of missions, and a collection of \$32 37½ cents was received. Considering this as the first effort, and in a land where never before a missionary sermon was preached, or money raised for such a purpose, I could not hesitate to acknowledge the fostering hand of God. At the same time, I enjoyed the pleasure of receiving several annual subscribers for the "United Society," &c. and of forming the "Cape Girardeau Mite Society Auxiliary," &c. which promises to grow into a useful institution.

Nov. 10th. Passing through the town of Cape Girardeau, I preached at 12 o'clock to a small but solemn assembly, and from thence eight miles further, where I preached in the evening, and aided in forming the "Tyraphity Mite Society Auxiliary," &c. Returned to Jackson the next evening, where a sermon was delivered at the house of hon. R. S. Thomas, and the "Jackson Female Mite Society Auxiliary," &c. was formed. This society, consisting, when organized, of 17 amiable ladies, presents the encouraging hope, that, as it is the first female institution ever formed west of the Mississippi, it may prove the forerunner of many more.

Leaving Jackson, I proceeded towards the interior, and spent the following Sabbath with the Providence church near St. Michael, St. Gene-

vieve county, where a small collection was received. Tuesday following, brought me to Cook's settlement, where I had the satisfaction of seeing formed the "Liberty Mite Society Auxiliary," &c. and \$30 subscribed to its funds in a few moments. Returning to the vicinity of St. Michael on Thursday, Nov. 19th, the "St. Michael Mite Society Auxiliary," &c. was organized. While in this region, the idea passed my mind to attempt something for such ministers as are already preaching to churches, or settlements around. Accordingly I drafted a subscription paper on the behalf of Rev. Mr. Farrar, which I proposed for circulation. The success attending the first attempt not only taught me the practicability of the object, but that similar measures might be pursued elsewhere with similar results.

Nov. 21st. and 22d. were spent in the settlements down and on the west side of St. Francois. Here is a small church, and a preacher by the name of Street. Returning over a very rough broken country, it was not without considerable exertion I was enabled to reach my appointment in Doe-run settlement, where I preached on Monday evening. Here are several professors, and a church will probably be constituted next spring. The next day brought me to Bellevue, where I spent two days, preached three times, and left arrangements to form an auxiliary society next season.

Returning towards St. Louis I preached in Herculaneum on Friday evening, where the state of things presents the encouraging prospect of an auxiliary society at some future time. Going from thence to Gravois, where I preached the following Sabbath, I had the misfortune to lose my path, and for hours the following evening and night I was compelled to wander over hills and gullies, through thickets and brambles, till at last a kind Providence brought me to the place of destination. In Gravois, ten miles from St. Louis, there are some favourable indications of seriousness, and it is hoped one or two instances of conversion.

Sabbath evening, Dec. 6th, I embraced the invitation of some of the members of the legislature now sitting, and preached a missionary sermon in their hall to a large and respectable assembly, from whom was received in collection \$26 75 cents. This was the first attempt to collect for the mission in St. Louis. In reviewing this tour I find much cause of gratitude for the encouragement afforded the mission, and feel confident that God, the Parent

of all mercies, will give success to the infant society which we have been enabled to form.

In this journey I spent 27 days, travelled 466 miles, preached 24 sermons, assisted in forming five auxiliary societies, left constitutions for three others to be formed next spring, attended three church meetings, one communion season, was present at one baptizing, visited all the schools in my route, besides calling on families as I passed along, with a view to religious instruction, and in various ways endeavoured to promote the general objects of the society. Considering the vast increase of population in this territory, (estimated by the legislature at more than 100,000 souls,) the almost unlimited field, especially in the southwest, towards the Red river country, and the impossibility of two missionaries and a few local preachers even visiting all these extensive settlements, much less affording any thing like occasional supplies, the Board will forcibly realize the importance of additional missionaries in this extensive harvest. The necessity of this will be more readily felt when it is understood, that the funds of the "United Society" will soon be competent to employ one or two itinerating missionaries at least a part of the year, and no suitable persons who can be spared are yet found to enter their service.



FROM MR. WELCH TO THE CORRESPONDING SECRETARY OF THE BOARD, DATED

*St. Louis, Nov. 1, 1818.*

ACCORDING to previous intimation to the Board, I left St. Louis on the 22d of June, on a missionary tour down the Territory below, passing through Herculanium, St. Genevieve, and Cape Girardeau, a distance of about 120 miles, visiting and preaching to the destitute neighbourhoods that intervene.

About the middle of July I passed over into Illinois, and thus on to Kentucky, for the purpose of visiting some of the associations. The particular object in view was to make collections for the erection of our meeting house in this place, as well as for missionary purposes. The object of my visits from place to place was rendered less auspicious by the almost universal exertion among the Baptist churches in that part of the State for building large houses for public worship, seven or eight of which are now erecting, while others are receiving enlargement and repair. Although my success was thus circum-

scribed, yet it was matter of rejoicing to see the prosperity of the churches through this interesting portion of our country. Agreeably to their wonted liberality, in the space of about ten weeks, the time actually devoted to this service, they put into my hands the sum of 430 dollars, besides my expenses. I take the liberty of mentioning the names of Rev. Messrs. Jeremiah Vardeman and Walter Warder, to whose influence much of my success is indebted.

On the 28th of August it was my satisfaction to aid in the formation of "The Female Missionary Society of Richmond auxiliary to the Madison Missionary Society of Kentucky." It will be understood by the Board that the Madison Society was constituted last fall, and stands connected with the general body. A similar pleasure was enjoyed, on the 11th of September, in the constitution of "The Female Missionary Society of Lexington, auxiliary to the Baptist Board of foreign Missions for the United States." By the kindness of the "Preserver of Men," I arrived in St. Louis again on the 15th of October, and found all the mission family well.

Agreeably to arrangements made last spring, I attended, on the 23d of October, the formation of the "Friendship Baptist Church," constituted on the north side of the Missouri, about 60 miles above this village, and at the place where old Col. Daniel Boone now lives. On this occasion, the same number of disciples as was called to accompany the Saviour while on earth, manifested a desire to enjoy the privileges pertaining to the people of God in a church relation. A sermon was delivered from Psalm cxxxiii. 1. "Behold how good and how pleasant it is for brethren to dwell together in unity;" and after the church covenant and articles of faith were read, &c. the right hand of fellowship was offered, and the blessing of God solicited, that it might "flourish as the vine, and shoot forth its branches like Lebanon."

This is truly a destitute region of country. The harvest is great, and the labourers are few: pray ye, therefore, that the Lord of the harvest would send forth more labourers into his vineyard.

The 24th and two following days were spent at the meeting of the Missouri association on Femme Osage, 15 miles below, in the bend of the river; at the close of which was formed the "United Society for the promotion of the Gospel and common Schools, both among the whites and Indians."

EXTRACT OF A LETTER FROM MR. PECK  
TO ONE OF THE EDITORS, DATED

March 8, 1819.

Dear Brother,

You are not mistaken in your views of the importance of the field we "occupy in the region of St. Louis and the surrounding country," and the necessity of persevering efforts to maintain this position, rather than leave it for more distant and uncertain prospects. Though my mind has been led to contemplate the situation of the Indians, and the favourable openings that are presenting for Missionary labours, yet I have never felt disposed to relinquish this field, *unless some one else would enter this part of the harvest.* For some months past we have been getting things into a kind of settled train of operations, and to open a respectable school, where the expense of rent, &c. will not take the best part of the profits, as in St. Louis. We have at last fixed on *St. Charles*, a flourishing village on the north side of the Missouri, and 20 miles from St. Louis.

Our much esteemed brother, Rev. James Craig, who came into this country last fall from Ohio, has settled in St. Charles, and opened a large school. This he proposes to relinquish to the concern, and enter into a connexion with us to establish a respectable Academy and boarding school. Arrangements have been made, and operations will begin on the first of April, when I shall remove and take charge of the establishment. A great field is open for preaching in every direction from that point. Brother Welch will continue in St. Louis, and maintain this post.

One circumstance which renders our school system indispensable, is the efforts of the Catholics in the same way. They have a school in St. Louis, and are establishing a *Nunnery* in *St. Charles*. The Bishop is a polite man, and is quite active. We have formed a Bible Society in St. Louis the past winter, and another in St. Charles, both auxiliary to the American Bible Society.

We hold a special meeting for coloured people on Sabbath afternoon. Yesterday was a very solemn time. I do not like to be sanguine, but it really appears as if God was about to perform a work amongst them.

If you would exert your influence to dispose some of our young brethren in the ministry, of fervent piety, liberal education, and popular talents, to visit this territory, or the Illinois, to establish *Academies*, you could not render us a

better service. Several openings for such schools present, especially in the Illinois, where legislative patronage is already exerted in favour of such institutions. You can readily perceive the effects that would follow in a land nearly destitute of the gospel, to have useful ministers the Principals in such institutions. Whoever come on such an object, must *put themselves* forward, and the liberal public will *then* put to their hand, and help.

Ever yours,

J. M. PECK.

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## ENGLISH BAPTIST MISSION

EXTRACT OF A LETTER FROM MR. ROWE  
AT DIGAH, TO THE TREASURER OF  
THE BAPTIST BOARD OF FOREIGN  
MISSIONS, DATED

May 14, 1818.

THE troops returned from the field about six weeks ago, since which we have had a large attendance at Dinapore. On the 4th of last month, we baptized five men belonging to his Majesty's 24th foot, and there are several men and women of this regiment, who have proposed themselves as candidates for baptism. God is doing great things for them, and we rejoice exceedingly on their account. Brother Chamberlain has lately baptized Nyan Sook, a young Brahmin, who had been with us a long time as an inquirer. I hope, ere long, he will become useful as an itinerant preacher. Our native brethren are pretty active. Sometime ago we had an inquirer who lives in a village thirty or forty miles to the north of Digah; on returning home, he made known the gospel as far as he understood it, to his relatives and neighbours; they received him, though they knew he had lost his cast by eating with native Christians; and have since sent him to invite some of our native brethren to go and instruct them.

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EXTRACT OF A LETTER FROM MR. ROWE  
TO A YOUNG LADY IN NEW-YORK,  
DATED

June 5, 1818.

AFTER mentioning the conversion and baptism of several persons in his Majesty's 24th regiment of foot at Calcutta, Mr. Rowe says, "they were formed into a Baptist

church, with pastors and deacons chosen from among themselves. About four years ago they left Calcutta for Dinapore, the church then consisting of about eighty members. Soon after their arrival at Dinapore, their first pastor, an excellent man, was removed by death. On their first arrival, they attended our worship at Digah, on the morning and evening of the Lord's day; but finding it inconvenient to come so far in the heat of the day, they obtained permission to build a place of worship in the rear of the barracks at Dinapore. After obtaining permission, they soon made a collection among themselves, and erected what we called the Grass Tabernacle, which would hold about 250 persons. Here we used to preach twice on Lord's day, and twice in the course of the week. We soon got this place filled, and many were added unto the church. Some months after their arrival, they were engaged in a war with Napaul; and were kept in the field two seasons. This was a great trial, both to them and to us; but in the end it proved the means of bringing them back to Dinapore again. During a part of the time they were absent, the women belonging to the Regiment remained here, and we got a considerable number of them to attend worship; and two or three other Regiments were also here for a short season, and we have reason to hope our labours among them were not in vain. While the 24th remained on the frontiers of Napaul, about 90 miles to the northward of us, I paid them a visit, and spent three Sabbaths with them. There they had built a neat and commodious place of worship, about the size of the Grass Tabernacle, nearly in front of their lines; and a lovely thing it was to see them going in company over a beautiful plain, to the house of God, every morning and evening. While with them, I administered the ordinances of Baptism, and the Lord's Supper. Having no river near the place of worship, they dug a baptistery in the ground and lined it with mats, which answered very well. After staying the proposed time, I left them with much regret. About eight or ten months after this, they returned to Dinapore again to our great joy. By this time many of their members, having served their time, returned to England; others had died; and some had fallen off into drunkenness, the great besetting sin in the army, by which the church was reduced to 30 or forty members.

After their return to Dinapore, the congregation increased greatly, and the

Grass Tabernacle became much too small. They then took it down, and erected another place which will hold between three and four hundred, and on Sabbath days we have this pretty well filled. A few months after this was finished, they were called to take the field, about 150 miles to the southward of us. During their absence, we had a pretty large congregation from the women who remained behind. The Regiment continued in the field till about the end of March last, when they again returned to Dinapore. Since their last return, five have been added to the church by baptism, and several fallen members have been restored. The Congregation is increased, and several men and women are now proposed as candidates for baptism. They have now about 80 members, and I trust God is with them of a truth. The Colonel of the Regiment is very indulgent to them, and he now and then comes to hear us preach. Persecution seems to have ceased, and a great moral change has taken place in the Regiment in general. Walk through the barracks at almost any time of the day, when duty does not interfere, and you would see hundreds at their books. It is wonderful to see what a number of good books they have in this Regiment. Few country ministers have half the number. We have lately formed a Branch Baptist Missionary Society in the Regiment, a printed account of which you will probably see. Their subscriptions amount to 60 or 70 dollars monthly. The Society was formed on a green before my house; and I am sure you would have been delighted, if you had been present on the occasion.

Among our members, we have Sergeant Major Murray and his wife, whose letters your father is so kind as to forward to Quebec. Mrs. Murray is a most excellent woman, and has charge of the female Regimental school. He expects a commission in the course of a week or two, when she will be necessitated to give up the school, in which she has been very useful. Her experience is exceedingly affecting; I have it in writing, and shall *probably* send it you some time, if you continue to send us a good supply of interesting news. The master of the band and his wife are also members; she will probably take the school when Mrs. Murray gives it up. The Sergeant who has charge of the Hospital, and his wife, are likewise members. The Regimental school-master and his wife stand proposed as candidates for baptism; and we hope the Drum Major, and his wife, as also the Quarter Master Ser-



geant, and his wife, will soon come forward. I fear you will charge me with having a little pride, and of labouring to display my knowledge in military concerns, by giving you such a list of military distinctions. I will therefore have done. If you were here, I would take you in to see them all; and I would whisper in your ear, "There is a member that was once considered the greatest boxer in the Regiment;" "there is another who was once the greatest drunkard;" and "there is another who was the most noted for his profaneness."

"The openly profane in the Regiment are astonished at the change which has taken place in some of these notorious characters."--I would also add, "there is a female member who was once noted for swearing, and beating her husband, brought to sit at the feet of Jesus, in her right mind;" "and there is another who once threw her husband's dinner out into the gutter, because he had been to the house of prayer, clinging to the cross of Christ."

Yours very sincerely,

J. ROWE.

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## Religious Intelligence.

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[The following Queries did not come to us soon enough to be inserted under the head of "Religious Communications." Their importance, we trust, will justify our answering them in this place. Editors.]

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For the American Baptist Magazine.

*Messrs Editors,*

THE other evening I took up a publication called the "Christian Disciple;" which is conducted by gentlemen of Unitarian principles. Being myself a Baptist, the first article which I was induced to read, was a review of "*Reasons offered by Samuel Eddy, Esqr. for his opinions to the first Baptist church in Providence, from which he was compelled to withdraw for heterodoxy.*"

With feelings which are very natural, the writer seems to take for granted, what he wishes to be true, that Unitarianism is rapidly gaining ground. Hence as might be expected, Mr. Eddy receives a high share of praise for talent and intrepidity of mind, in emancipating himself from the supposed errors of the day. It is further stated that "many of the Communion of Baptists have received it, (Unitarianism) and some of high literary name among them." But that which most excited my surprise, and has occasioned me to address you, is, the assertion, that "in the town of Boston there is a society of *professed Unitarian Baptists.*" As I have had considerable acquaintance with the Baptist churches in Boston for several years, and never heard any thing of the kind before, I should be much gratified, if, through the medium of your Magazine, you would inform the public, whether there be a society bearing this name? Whether they have any pastor? What is their number; and whether

they have any connexion whatever with the churches which are considered in regular standing in the Baptist denomination?

An answer to these inquiries will oblige several of your readers, and particularly one who considers himself an  
ORTHODOX BAPTIST.

In answer to the queries of "an Orthodox Baptist," we can only say, that we never heard of a Society of Unitarian Baptists in Boston, until we read the publication to which he alludes. Since we received the above communication, we have made inquiry, but can find no society of Baptists of any description, who have avowed Unitarian sentiments.

The writer of the article in the *Christian Disciple*, most probably referred to a small society, which was some years since collected in this town by Messrs. *Elias Smith* and *Abner Jones*. These people are commonly called *Free-will Baptists*. But denying all *creeds* and distinctive names, they call themselves *Christ-ians*. As they violently declaim against *creeds* and *articles of faith*, it would appear somewhat singular should they profess themselves "Unitarian Baptists."

With a view to ascertain the fact, we have conversed with one of the leading brethren of that community, who denies their having ever avowed the Unitarian sentiment. The most we can learn is, that a few individuals approximate in their sentiments, (if they have any) towards the Unitarian system.

What precise views this society have of the character of Jesus Christ, we know not; but if we are correctly informed, they constantly invoke the Lord Jesus in prayer, and offer their thanksgivings to him, which would be

very absurd upon Unitarian principles.

Their exact number we do not know. They have no stated pastor, nor have they any connexion with the regular Baptists more than with any other denomination of Christians.

The writer of the above mentioned review, desirous of extending the triumphs of Unitarianism as wide as possible, mentions its progress along the sea coast, to Connecticut, Philadelphia, Baltimore, and Charleston. In a strain of exultation he informs us, that "it has reared its head in the strong holds of the popular doctrine. In Boston, once the very Vatican of Calvinism, it is professed by many serious Christians." He complains, that in Connecticut "two ministers (Congregationalists) have been dismissed for honestly avowing their sentiments. But why should this be thought a hardship? What a Unitarian Congregation retain a minister as their pastor, who should avow himself a decided Calvinist, and should preach accordingly? It is doubted.

Nothing intimidated by the fate of his brethren, we are told that "Mr. Wilson, of Brookline, pursued the same course something more than a year ago." What will be the fate of this gentleman, is yet unknown.

But notwithstanding Unitarianism has found its way into Connecticut, it is there considered as a mere exotic; and it is much to be doubted whether the climate will prove congenial to its growth.

That *many* of the Baptist communion have embraced the Unitarian sentiment, we believe is not true. That *some* have, and that among them are a few of "high literary name," we have reason deeply to regret. But it is a fact well known, that the highest attainments in literature are no evidence of true religion, nor do they secure the mind from error.

## REVIVALS OF RELIGION.

EXTRACTS OF LETTERS FROM REV. ELKANAH COMSTOCK, AT OWASCO, (N.Y.)  
TO HIS CORRESPONDENT IN BOSTON,  
DATED Feb. 20, 1819.

"On the 10th inst. a Baptist church was constituted in the village of Skaneateles, of 40 members; and on the 17th another was constituted at Auburn, of 36 members. These villages are only 7 miles distant from each other. The two churches in Aurelius are blessed with refreshing showers, and the youth are brought to cry, Hosanna to the Son of David.

When we take a review of the state of things in this region, we may exclaim with rapture, "What hath God wrought!" Twenty-seven years ago, this land where I live, was a wilderness, the dwelling of ferocious beasts and savage men. How is the scene changed! It is God's work, and let the whole earth praise his name."

FROM THE SAME.

"I learn from undoubted authority, that in the town of Schuyler, in the county of Herkimer, the young people assembled on the last Newyear's day, in the evening, for a Ball, when one of their number fell dead on the floor. Within 10 days after this most solemn warning. God, of his sovereign grace, was pleased to bring 18 of these young persons to the knowledge of the truth, and undoubtedly to an abhorrence of their former conduct. A very extraordinary work of reformation is now going on in that vicinity. Yours with esteem,

E. COMSTOCK.  
Owasco, March 8, 1819.

## Ordinations.

ORDAINED, at Shapleigh, (Me.) on the 2d of September last, the Rev. John Chadbourn, to the pastoral care of the second Baptist Church in that place. Introductory prayer by Rev. Zabedee Delano; Sermon by Rev. Simon Lock, from 2 Cor. iv. 5; ordaining prayer by Rev. Henry Smith; charge by Rev. Gideon Cook; Right Hand of Fellowship by Rev. William Goding. After which a well adapted Anthem was performed in a handsom style, and

the Rev. Mr. Chadbourn concluded by prayer. The performances were all appropriate and solemn, to which a crowded audience listened with the deepest attention and interest.

Ordained in the city of Washington, on the 27th of Feb. 1819, the Hon. Oliver C. Comstock, a member of Congress, to the work of an Evangelist. Dr. Comstock came to Washington as a delegate to the House of Representa-

tives in 1813. His mind had been, a short time previous to that period, seriously impressed with divine things; and after his arrival at the seat of government, he occasionally attended the preaching of Rev. Obadiah B. Brown, Pastor of the first Baptist church in that city. Under the ministry of Mr. Brown his sentiments became settled, as to the doctrine of grace, and being convinced of the divine authority of believers' baptism, he offered himself as a candidate, and was baptized by Mr. Brown, during the succeeding session of Congress, and was received a member of the church under his care. The church subsequently observing in him talents, which they concluded would be useful in the ministry, gave him a call to the exercise of his gifts, and in the winter session of 1818, licensed him to preach. Thus on Lord's days and evenings, he was preaching the gospel, as a minister of Christ; whilst on week days he was serving his country, and discharging the trust reposed in him by his constituents, as a national legislator.

His ministry having been approved by the neighbouring churches, as well as that of which he was a member, it was thought proper that he should be ordained prior to his return home, and just before the close of the session of Congress. The solemnities of the Ordination commenced at half past 10 o'clock, A. M. in the Baptist Meeting house of the first church, in presence of a large and solemn audience. The officiating ministers were, the Rev. B. Allison, D. D. Rev. O. B. Brown, and the Rev. Spencer H. Cone. Dr. Allison presided: the Sermon was preached by Mr. Cone, from 2 Tim. iv. 5. "*Do the work of an evangelist.*" Mr. Brown asked the questions, and Dr. Allison gave the Charge, and closed with the benediction. A singular coincidence of circumstances took place in this ordination. The subject of it was baptized and joined the church, called to the ministry, and ordained, whilst actually serving as a member of Con-

gress. Of the ministers who ordained him, the first named was then Chaplain to Congress, and the two others had been such previously.

Ordained at Marblehead, (Mass.) on the tenth of March last, Mr. Isaac Kimball, as Pastor of the Baptist church in that place. The introductory prayer was offered by the Rev. Mr. Williams of Beverly; the Sermon was delivered by the Rev. Mr. Sharp; from Deut. iii. 28. "Encourage him." The ordaining prayer was offered by the Rev. Dr. Baldwin; the charge was given by the Rev. Mr. Bolles, of Salem; the right hand of Fellowship by Rev. Mr. Winchell; and concluding prayer by Rev. Mr. Farnsworth. The services were attended in the Congregational Meeting house, in which the Rev. Mr. Bartlett officiates.

From the Religious Remembrancer.

ON Lord's day, the 28th of March, the Rev. John P. Cooper was ordained to the work of the sacred ministry, in the Baptist Meeting House, at Camden, New Jersey.

The services were introduced by prayer by the Rev. Mr. Sisty. Sermon by the Rev. Dr. Rogers. Usual questions to the candidate by the Rev. Dr. Holcombe. Ordaining prayer by the Rev. Mr. Hewson. Right hand of fellowship and customary address by each one of the council. Charge by the Rev. Doct. Holcombe. Concluding prayer by the Rev. Mr. Maylin. Benediction by the Rev. Dr. Rogers.

Appropriate hymns afforded an additional and pious zest, at the usual intervals of the other religious performances.

We are requested to state, that the ladies of the congregation in Mechanicsville, Dorlington district, South Carolina, have paid \$2 dols. 50 cents, to constitute their Pastor, the Rev. John Ellis, a member of the American Bible Society for life.

## Obituary.

### REV. BUCKLEY WATERS.

DIED at Enfield, (Conn.) Rev. Buckley Waters, in the 31st year of his age.\* He was a native of Sutton, (Mass.) The early part of his life was not remarkable for any thing unless for a neglect of religion, which, towards the age of manhood, changed to an avowed

opposition. According to his own account, he had recourse to *Paine's Age of Reason*, to arm himself against the exhortations of Christians, and the testimony of his conscience. About the age of 22, his stout heart was made to bow to the sceptre of grace, and he was

\* The time of Mr. W's decease is not mentioned by our correspondent.

brought to see himself a miserable sinner, justly condemned by the holy law of God. His distress of mind, under a deep sense of his sinful and lost condition, was for a considerable time very pungent: until by the application of divine mercy to his soul, he was enabled to rejoice in the pardoning love of Christ.

Mr. Waters was ordained to the work of the ministry in Sutton, soon after his public profession of religion; but did not engage in the pastoral office until the fall of 1816; when he was settled with the Baptist church in Enfield, where he stately laboured, until he finished his earthly course.

About two weeks before his death, he was seized with an inflammation on the lungs, occasioned by a severe cold. He bore his distress with Christian fortitude and patience, and seemed to be humbly resigned to the will of God, ei-

ther to live or to die. During his illness, he seemed desirous to fill up the few remaining moments allotted him, in admonishing his brethren and friends to a holy and watchful life, until at last, worn out with distress, he quietly fell asleep, and as we trust, departed to heavenly glory.

Mr. Waters was ever faithful to declare the fundamental truths of the gospel, and was indulged with seeing his labours blessed to the good of souls, and the honour of the Saviour. His literary acquirements previous to his entering the ministry were small, but by close application, he had made considerable improvement. There seemed a prospect of his becoming considerably eminent. His death is an occasion of mourning, and should awaken the disciples of Christ to pray the Lord of the harvest to send forth more labourers into the harvest.

## Poetry.

For the American Baptist Magazine.

### THE MILLENNIUM.

WHAT blissful scenes in clear prospective rise!  
What splendid visions pass before our eyes!  
Bright like the sun, the church of Christ appears;  
Deck'd in the beauty of millennial years.  
Ten thousand heralds through the world proclaim,  
In fervent strains, Messiah's gracious name;  
From realm to realm, the cheering echo flies,  
And nations hear with rapture and surprise;  
Peace o'er the world, her balmy wings extends;  
And innocence and love from heaven descends.  
Soft flowing Ganges! o'er thy crystal wave,  
Unblest Idolatry no more shall rave;  
The aged parent, and the infant child,  
Are to thy fatal stream no more beguill'd;  
Thy green and flowery banks with grace resound,  
And dark Hindostan hails the gospel sound.  
Say to the world! where Pagan altars blaz'd;  
The holy banner of the cross is rais'd.  
The horrid trump of war is heard no more;  
Nor garments seen immers'd in human gore;  
No longer floats along the yielding air,  
The frantic shrieks of misery and despair;  
But all is peace; sweet mercy smiles again;  
And righteousness descends like gentle rain.  
Queen of the East! illustrious Palestine!  
Unfading wreaths, and matchless joys are thine!  
Once stain'd with blood, dishonour'd and forlorn,  
Now clad in light, and beauteous as the morn;  
Thy beams shall spread o'er Continents and Isles,  
And robe fair Asia in celestial smiles.  
Glad nature smiles with blooming fragrance crown'd  
Where frightful wastes and barren deserts frown'd.

From Nova Zembla, to the blazing line,  
Truth's orient rays, in every region shine;  
Behold! fulfill'd, the Father's great decree,  
My only Son shall reign "from sea to sea."

IMLA.

### Lines on the Departure of Messrs. COLMAN and WHEELOCK, Missiona- ries to Burmah.

WITH the rays of the morn, creation was glowing;  
And the sweet day return'd, we're commanded to  
keep;  
When with hearts, to the heathen, with love over-  
flowing,  
The heralds of mercy embark'd on the deep.  
Rejoice, favour'd Zion! thy sons are departing,  
To scatter thy light, and thy blessings abroad;  
O give them, good Spirit! the bliss of imparting  
The balm of salvation, through Jesus thy Lord.  
Behold in the East, resplendently glowing!  
The bright star of promise, the Gospel of grace!  
See mercy her treasures profusely bestowing,  
On Burmah's enslav'd and idolatrous race.  
O never till life's feeble lamp is expiring,  
Shall our bosoms forget the generous band, [sing,  
Who left their lov'd country, Heaven's mercy inspir'd  
And joyfully sped to a barbarous land.  
O may they arrive, the banner displaying,  
Of him who on Calvary, for sinners expired,  
Proclaim his rich love, with zeal undecaying,  
And be crown'd with the blessing, they fondly de-  
sired.  
ELIZA.

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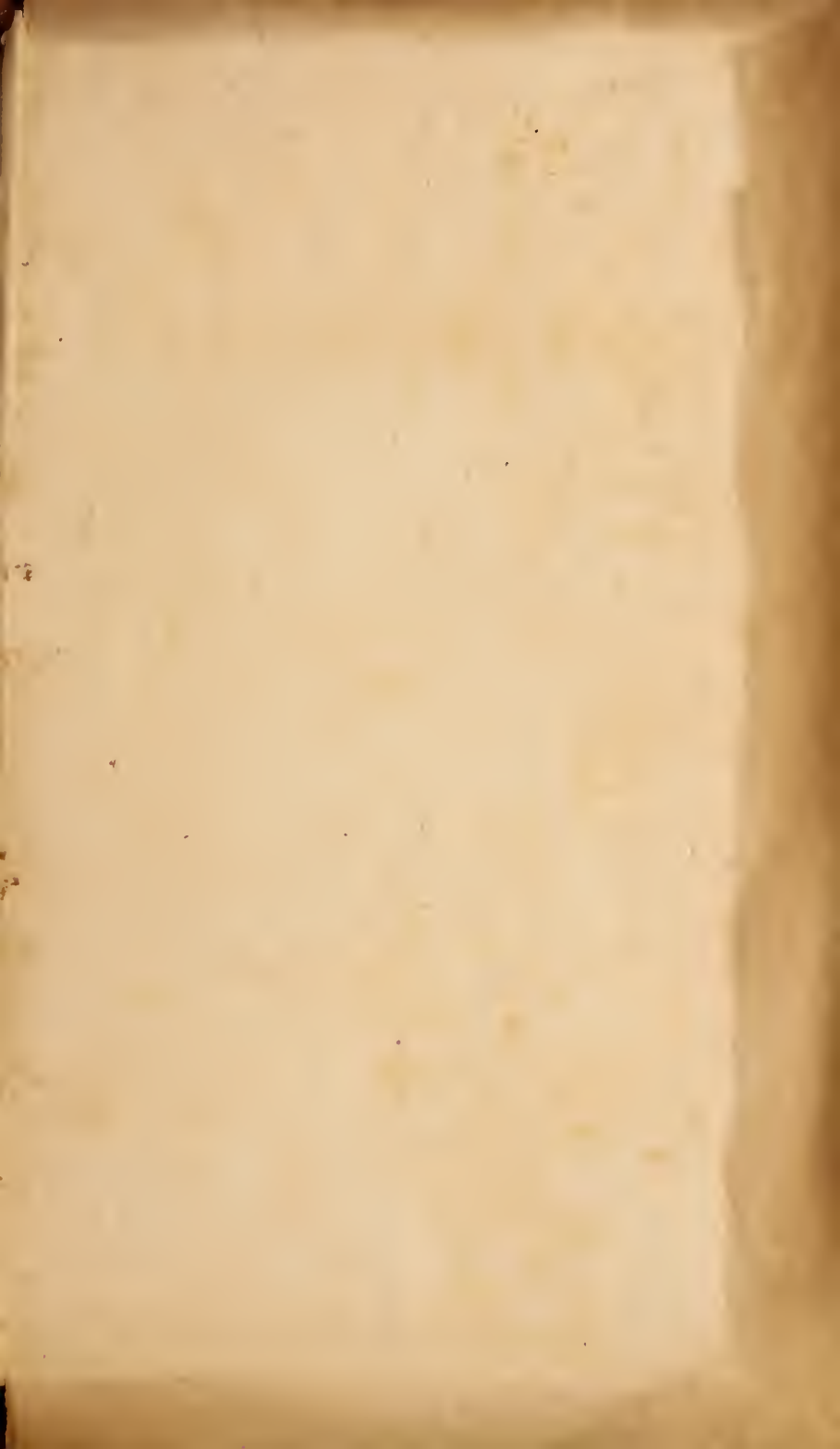
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For Notice to Correspondents, see Cover.



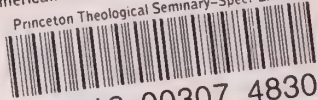




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